

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

FEBRUARY 25, 1959

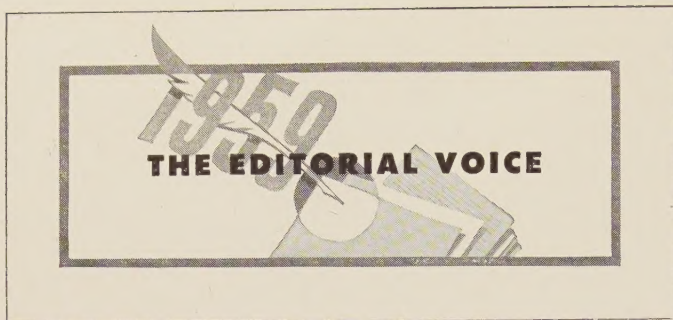


P. GENDREAU

CUZCO, PERU, FOUNDED IN 11TH CEN

In this issue

THE MISSIONARY NEEDED TODAY . . . By William D. Carlsen
FREEDOM THROUGH CHRIST By Jasper W. Smoak



SINGING COMMENTARY

A commentary, as everyone knows, is a book written by a commentator, and a commentator is one who comments on what God has said, hoping thereby to make us understand what God meant.

The commentary may be good if we know how to use it, harmful if we do not. Its usefulness lies in this, that it provides background material which the average Christian is not able to gather for himself and thus often proves a real aid in the study of the Bible.

But it is not an unmixed blessing. It has at least three serious weaknesses. One is that it soon becomes known as an "authority." Let a man be quoted often enough and be dead long enough and he is likely to be canonized by his grateful readers and his writings given oracular standing before the Christian public. The pronouncement of a revered commentator often exercises over the mind of a Protestant a sway as tyrannical as that of a papal bull over the conscience of a Catholic.

Another disadvantage of a commentary is that it tends to destroy the art of meditation. We find it easier to turn to the commentary than to brood long and lovingly over a difficult passage, waiting for the light to break. This habit of taking the quick and painless way to knowledge is particularly bad for the minister, for it often sends him into the pulpit with borrowed armor. Even if what he learned is true, he got it by consultation instead of by meditation and the quality is sure to be impaired.

A third weakness of the commentary, or at least of the commentary habit, is that it makes for a uniformity of belief not only on major theological tenets, which is desirable, but on minor ones, which is not. Let a hundred preachers lean on Matthew Henry or Adam Clarke. Then let each preacher be heard by five hundred parishioners each Sunday for a year. Result: You have thousands of Christians accepting as divine truth the religious opinions of two good and wise men, opinions which may in the first place have been nothing more than educated guesses. And yet, in spite of these drawbacks, a commentary is a good and useful tool for any Christian to own.

The standard commentaries for the most part, however, make rather heavy reading. They almost always walk and, if occasionally they run, they never run fast or far, and they rarely mount up with wings as eagles. For this reason I turn frequently with considerable

pleasure to Charles Wesley's poetic commentary, a modest work of only 1,100 pages, printed in London in the last decade of the eighteenth century.

Wesley admits that many of his thoughts are gleaned from others, but a deep reverence permeates the whole, and a glowing love for God and the inspired Word breathes on every page. It is possible in such a small work to touch only the shining peaks of truth, so the commentary is far from complete; but often the hymnists puts into a single stanza a happy comment which, if not so informative, is highly stimulating to the religious imagination. I offer here a few examples taken from the section on the Book of Exodus.

When God told Moses to go unto Pharaoh and demand the release of Israel, Moses pleaded, "O my Lord, I am not eloquent" (Ex. 4:10). Here is a dry comment by Wesley,

*"How ready is the man to go
Whom God hath never sent—
How timorous, diffident and slow
His chosen instrument!"*

On the knotty problem of God hardening Pharaoh's heart Wesley offers this interpretation,

*"There needed, Lord, no act of Thine,
If Pharaoh had a heart like mine:
One moment leave me but alone,
And mine alas is turned to stone!"*

Hundreds of pages of labored prose have been written about this matter that did not say as much or say it as well.

Wesley believed in the freedom of the will, but he saw also the necessity of a prevenient working of divine grace in the heart before the lost man can repent. In a manner characteristic of him he transferred the impenitence of Pharaoh to himself:

*"Such is the stubbornness of man!
So deep in me the evil lies!
Chastised a thousand times in vain,
I still against Thy judgments rise;*

*"Not all Thy judgments can convert
This sinner, or this sin remove,
Unless Thou find it in Thy heart
To soften mine by pardoning love."*

How easy it is to read the dramatic story of the Exodus without profit; but in Wesley's musical commentary everything that happened there has a meaning for the Christian. For instance, the whole matter of God turning Egypt's water into blood ceases to be a problem to cloud the mind and becomes sunshine for the heart. The words "The waters . . . were turned to blood" get this happy comment,

*"He turned their water into blood,
When vengeance was His dread design:
But thanks to the incarnate God,
He turned our water into wine!"*

"Salvation does not propose to make our circumstances different but to make us different."—SETH C. REES.

"Though I am no man's slave,
yet I have made myself everyone's slave,
that I might win more men to Christ."

—PAUL THE APOSTLE.

The Missionary Needed Today

By REV. WILLIAM D. CARLSEN

AN Indian layman who is the General Secretary of the Church of South India recently stated, "The old type of missionary, fatherly and yet autocratic; superior and separate and undisguisedly foreign in all his ways; the dispenser of money, jobs and patronage; a spiritual and cultural mentor; the agent of the society which sent him out and the ambassador of Western civilization, is no longer needed. But we need, we desperately need, men and women who would come to us constrained by the love of Christ and aflame with a passion to proclaim Him; men whose motto would be that of St. Paul, 'We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.'"

A missionary writing to the homeland stated, "In encouraging young men to come out as missionaries, do use the greatest caution. One strong-headed, conscientiously obstinate man would ruin us. Humble men of sterling talents; quiet, persevering men . . . with some natural aptitude to acquire language; men of amiable, yielding temper, willing to take the lowest place, to be the least of all and servant of all; men who enjoy their closet religion, who live near to God and are willing to suffer all things for Christ's sake, without being proud of it, these are the men." These words were written by Adoniram Judson in 1816.

The point is that the social, moral and religious climate of the United States does not produce the type of missionary needed today. Our government is experiencing difficulty in finding the right type of person to fill posts in its foreign service. A novel entitled *The Ugly American* describes the type of Americans that we have "mis"representing our country overseas. The New York Daily

News in an editorial pointed out the timeliness of the publication and prophesied that the book would probably prompt a congressional investigation into State Department procedures in choosing overseas personnel. *Time* magazine passed the book off as being too idealistic. *Time's* caption was "Wanted: a bunch of saints with engineering degrees."

The fact is that we have attained such a high standard of material progress, with its attendant luxury and leisure, that Americans find it difficult to adjust to the way of life they find overseas.

With the passing of colonialism and the rise of new nations that are just learning to live with the responsibilities of their new freedom, Westerners find that they do not have the prestige they had a few years ago. Formerly oppressed peoples are beginning to "throw their weight around." Recently the air marshal of an Asian country was leaving on an American commercial airliner for a round-the-world trip. A large group of dignitaries was farewelling the military leader and he ignored the clock. When the flight was twenty minutes behind

schedule the pilot went to the air marshal and told him that he would give him five minutes to board the plane and then he would have to take off. The air marshal, facing the American pilot, ordered him to wait, saying that if he did not the airport would be closed to all planes of that company. The plane waited.

The type of missionary needed today is not the product of a luxury-indulging, leisure-loving and undisciplined society. Only the grace of God working in a wholly yielded life produces the ideal missionary.

The great foreign missionary, the apostle Paul, knew this when he wrote in First Corinthians 9: "Is there any doubt that I am . . . a free man? [Paul then spoke of his rights to a normal standard of living, a right to marry and the right to a salary.] Yet we have never exercised this right and have put up with all sorts of things, so that we might not hinder the spread of the Gospel. . . . For though I am no man's slave, yet I have made myself everyone's slave, that I might win more men to Christ. To the Jews I was a Jew that I might win the Jews. . . . To the weak I became a weak man. . . . I have, in short, been all things to all sorts of men that by every possible means I might win some to God. I do all this for the sake of the Gospel. . . . [He then stresses the importance of self-discipline.] I run the race then with determination. . . . I am my body's sternest master, for fear that when I have preached to others I should myself be disqualified" (Phillips).

In First Corinthians 10 Paul speaks of the Israelites who "shared the same spiritual food and drank the same spiritual drink." Yet in spite of all these wonderful experiences many of them failed to please God

Mr. Carlsen has lived all his life in the atmosphere of missions. His chosen field of service was the Kansu-Tibetan Border, where he had spent his early childhood years. As in the case of his parents, his ministry in West China was cut short by a political upheaval. Transferring to Thailand, he and his wife have labored there since 1949.

The book to which he refers, "The Ugly American," he regards as essential reading for all missionaries and missionary candidates. Some people may think the standard too high for career diplomatic personnel, but for men and women in the service of Christ it contains searching observations worthy of sober thought and prayer.

and their bones were left in the desert. Paul went on to say, "In these events our ancestors stand as examples to us, warning us not to crave after evil things as they did. . . . The Christian position in this: I may do anything, . . . but everything is not constructive. Let no man then set his own advantage as his objective, but rather the good of his neighbour. . . . Do nothing that might make men stumble, whether they are Jews or Greeks or members of the Church of God. I myself try to adapt myself to all men without considering my own advantage but *their* advantage, that if possible they may be saved."

The objective of Paul's ministry was the salvation of the lost, and to achieve this goal he was willing to forfeit personal rights and privileges and to identify himself with the people that he labored among.

(There is a rather full treatment of this subject in Mabel Williamson's *Have We No Rights?*)

A Japanese Christian leader was asked to prepare a paper on the subject of "The Missionary as a Hindrance" at the Southeast Asia Conference of Christian and Missionary Alliance Churches. One suggestion he made was that the missionary should endeavor to be like salt. Salt, to have any value, must lose its identity as a crystal and melt into

the substance in which it finds itself. In other words, a missionary must lose as far as possible his nationality and melt into the thought and cultural pattern of the people to whom he ministers if his presence is going to have any savor of life unto life.

As long as a missionary harps on his American or British background and makes comparisons, most of them odious, between his homeland and his adopted land, his ministry will be almost nil. We must learn to sit where our people sit and see things through their eyes, to weep with those who weep and rejoice with those who rejoice. In other words, we must identify ourselves with them. This is not easy to do.

Others' customs and ways of doing things may seem strange to us. In Thailand and other Buddhist countries there is a three-day water-throwing contest at the beginning of the Buddhist New Year. Most missionaries have not escaped being drenched with water while on their way to a service. There have even been instances of a person being knocked off a bicycle and his face smeared with paste in addition to the soaking. You say, "How queer." But have you ever tried to explain some of our customs connected with Halloween, or the Christmas tree, to an Asian? A Chinese placing offerings of food on a grave in the ancestral burial ground was asked by a Westerner when his ancestors were going to come up to eat the food. The Chinese replied, "When yours come up to smell the flowers."

Some missionaries may have to adapt their dress and some may have to change their coiffure in some countries, lest they be considered immoral. What Christian ladies may be considered acceptable in America may be considered in bad taste in "heathen" countries. To be the right kind of a missionary may mean we will have to overlook or waive some of our ideas of cleanliness at times lest we give the impression that we think the local people are unclean. Sometimes it is difficult to eat squids, shark's stomach and sheep's intestines without turning green, but we must avoid giving our host the feeling that we do not enjoy his food. It is strange but true that often after honest effort has been made to eat native foods missionaries find

The Comforter

*Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter bequeathed
With us to dwell.*

*He came in semblance of a dove,
With sheltering wings outspread.
The holy balm of peace and love
On earth to shed.*

*He came in tongues of living flame
To teach, convince, subdue;
All-powerful as the wind He came,
As viewless, too.*

*And every virtue we possess
And every victory won,
And every thought of holiness
Are His alone.*

—HARRIET AUBER.



that they prefer them to their own Western foods.

Physically what we here consider quite ordinary comfort may be a hindrance. Our household furnishings must not be so extravagant that the nationals are afraid to come into our homes. What is equally bad, they will be afraid to invite us to their homes lest we be offended with their simple furnishings.

We must make every effort to master the language. This of course is the finest way of mastering the culture of a people. Once we have learned the language we must take care how we use it. The apostle Paul called it "speaking the truth in love." We Westerners by temperament are frank, direct, and often blunt and tactless. Orientals, on the other hand, are indirect, gentle and always seeking to "save face," though sometimes at what appears to us to be at the expense of the truth.

When a missionary goes into a pioneer area he is often met with prejudice and suspicion. If a missionary displays by his words and actions that his only interest in the people is to make converts to his religion the local people will not show any interest in the missionary or his gospel. Usually we must win the friendship of the people before we can introduce them to our Saviour. In order to win their friendship we must be willing to use any legitimate means as a point of contact—even to teaching English and doing dispensary work. There is no conversion without contact. Usually

(Continued on page 13)

VOLUME 94 NUMBER 4

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF

THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*

H. M. SHUMAN, *President-Emeritus*

HARRY L. TURNER, *President*

NATHAN BAILEY, *Vice-President*

WILLIAM F. SMALLEY, *Secretary*

BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*

CHARLES E. NOTSON, *Assistant Editor*

ANITA M. BAILEY, *Managing Editor*

SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

(Printed in U. S. A.)

Meet in Buffalo May 13-18

While at the heart of a booming industrial area of New York, Buffalo (pop. 589,300) is famed for its beautiful parks. There are ten in the city, covering 3,000 acres of greens, wooded glades and water front. Delegates to the General Council, meeting in Buffalo May 13-18, will enjoy the natural beauties of the city.

Business sessions are being held in the First Presbyterian Church, with the evening services and Sunday meetings in Kleinhans Music Hall. The two places are opposite each other, about a mile and a quarter from the center of the city. The hotels—Lenox, Sheraton, Stuyvesant and Westbrook—are within easy walking distance. All offer free parking facilities.

Pre-Council meetings include a missionary conference in the Kensington Alliance Church beginning at noon on Monday, May 11. A special Sunday school program will be given in the First Presbyterian Church on Wednesday, May 13, at 1:30 P. M.

BUFFALO HISTORICAL SOCIETY - CHAMBER OF COMMERCE

Delaware Park Lake, Buffalo, N. Y., with the Albright Art Museum (left center)

Seeing the King's Face

"So Absalom dwelt two full years in Jerusalem, and saw not the king's face"—2 SAMUEL 14:28.

By DR. WILLIAM H. WRIGHTON

ABSALOM was a prepossessing young man. He was handsome, popular, and he had a fine physique. "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." No doubt they thought he was a perfectly charming fellow.

Absalom was related to the king. That also was an advantage. There was a time when he lived in the presence of the king, hearing the king's voice, feeling the touch of his father's hand, basking in the gracious radiance which the king shed around him. But now he saw not the king's face.

He was living near the king's palace. For two full years Absalom had dwelt in Jerusalem. That is where the king lived. Others saw him—servants, administrators, courtiers, diplomats, generals. Joab saw the king. Why did not Absalom?

The selfishness of sin hid the king's

face and excluded Absalom from his presence. Nominally he was near to the king. Actually he was alienated and separated far from the king by wicked works. He had gone astray as a lost sheep, and had turned to his own evil way. The king could not justly receive him, and if he did it would not overcome his son's selfish treachery. The young prince sought the hearts of the king's subjects for himself.

Seeing the Lord Jesus transfigures the life of the Christian. The disciples on their way to Emmaus were gloomy because they did not see Him (Luke 24:24). He was with them, but "their eyes were holden that they should not know him." But later as He broke bread in their humble lodging they saw the marks of Calvary upon His hands, and they knew Him and were filled with Easter radiance.

When the Spirit reveals to us Jesus in the Word, then we "with open face beholding as in a glass

the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Only sin can keep us from seeing the face of our King. How long is it since we saw His face? We may even tread His earthly courts where others hear His voice and see His face, yet it might be said of us: they saw not the face of the King.

Heaven will be wonderful because there we shall see His face and His name shall be in our foreheads.

*"The bride eyes not her garment,
But her dear bridegroom's face:
I will not gaze at glory,
But on the King of Grace;
Not at the crown He giveth,
But on His pierced hand—
The Lamb is all the glory
Of Immanuel's land."* ♦ ♦ ♦

Quotes from Our Contemporaries

According to TOM REES, in *The Life of Faith*, many Christians overlook the importance of the preparation of the sinner's heart preceding conversion:

"The Christian worker who imagines that the spiritual crisis of conversion is the only thing that matters in evangelism is like the countryman who thinks that harvesting is the only thing that matters to the farmer. If a farmer does not plough, harrow and sow, he need not expect a harvest; and if the hearts of unconverted men are not prepared by prayer and Christian teaching, we need expect no harvest of souls."

Says HENRY H. SAVAGE in *United Evangelical Action*:

"I believe the greatest need of the evangelicals of the world today is a revival of love; love for the lost; love for one another."

Winning the Children

By PAULL E. HARDER

GOD never has been without a people. Wherever you find the church you find children. This old world without children would be like the earth without flowers. Children have always served as a golden link, binding father and mother nearer to God and heaven. And when the church on earth shall have finished her work and shall become the Church Triumphant, children will have an important part. "For of such is the kingdom of heaven."

A popular version reads, "If the child is old enough, big enough, knows enough, let him become a Christian." The ability of a child to accept Christ and become His servant for life cannot be reckoned by age. With the present-day environment some of our children know more at ten or twelve than their parents knew at twenty. The physical age of a child cannot play any part in Christian qualifications.

I am persuaded that if that little child of yours is old enough, big enough, and knows enough to be in the grades of our public school system beginning life's studies, he is old enough, big enough and knows enough, like the child Samuel, to enter the school of God and to begin the studies that shall develop him into a stalwart Christian in later years. The usefulness of the old statesman and prophet Samuel fully

illustrates the advantages of being led to Christ and to the temple before sinful influences have poisoned the brain.

There is something in child life that naturally adheres to the teachings of God and the story of the cross. There never was a skeptical child. And the most sinful thing, in my mind, that could happen is for anyone to poison a child's mind against God and Christ. I often hear parents say, "I want my children to be Christians, of course, but I think it best for them to wait a while."

Our country is being shocked more and more every day by the crimes of young people. After the young people commit the crimes it is too late for their parents to do anything about it.

It is shocking to observe the privileges and unwarranted opportunities parents of today give the children. It looks as though they take pride in offering them as a prey for shame and ruin. At this rate we dare not forecast the next generation. Nevertheless, at the judgment of the great God the blood of the children of this country will be upon their parents, and they will curse their parents at the judgment.

No parent ever made a greater mistake than to hinder the child from becoming a Christian. Hear the warning of God: "Whoso shall

offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

God will not be mocked but in every case will enforce His judgment. We have seen the heavy hand of judgment fall upon a father who hindered his child from giving his heart to God. A few years ago at an evangelistic meeting a girl of perhaps twelve became a Christian. The following Sunday the new converts were received into the church and, with others, she desired to take the stand. Her father pretended to be a Christian, but was in fact a hypocrite. He presumed to know more about the ability of the child to believe in God than God knew, and he set his version against the version of God. At the church house he locked his child in her room and prevented her from obeying the Master. This hardened her heart and she quenched the Spirit and, though a child, started on the way down and in a few years was defiled by sin. The fall of the daughter crazed the mother's mind. She died in a mental institution. Later the father was admitted to the same institution in which the mother died. The daughter is in a home for the friendless.

When all other means fail in reaching the hearts of the parents, God sometimes calls upon the child. When Dr. Talmadge was in Palestine he saw an old shepherd who led his sheep down to a small stream. But, sheeplike, they were unwilling to wade across the water, even though they could see the green pastures on the other side. Finally the old shepherd took one wee little lamb from its mother and one from another. He put the lambs in his big jacket, then crossed the stream. Each lamb began to cry for its mother. These ewes knew the cry of their own and they waded through the little stream to the other side. One by one the great flock followed. Then the old shepherd returned the lambs to their mothers.

How suggestive of the method often used by the Good Shepherd. "A little child shall lead them."



Mr. Harder, of Carlisle, Pa., is an author and journalist. ◆ ◆

Freedom Through Christ

By REV. JASPER W. SMOAK

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."—JOHN 8:31-36.

WHEN the thirteen American colonies signed the Declaration of Independence they endorsed a statement which made the United States distinct from other nations of the world. These are the words: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

The spirit of this statement has inspired each succeeding generation. Maintaining this principle, our country has kept free from the tyranny of such dictators as Napoleon, Mussolini, Hitler and Stalin. God grant that it will continue to be a land where men can enjoy life, liberty and the pursuit of happiness.

Though America has this wonderful political heritage, she is not truly free. She is enslaved by the father of all dictators. His name is known the world around. He is Satan. I am not speaking of governmental bondage, but spiritual bondage. The United States is not alone in this subjection, for all nations are being crushed beneath Satan's heel.

The Lord Jesus Christ during His earthly ministry once made a statement that touched the national pride of the Hebrew people. They took offense when He said to them, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Their retort was, "We . . . were never in bondage to any man: how sayest thou, Ye shall be made

free?" (v. 33). Christ was misunderstood by these people. He was probing to the very core of the trouble: sin in the human heart.

It is as ridiculous for us to point to the multitude of church edifices as a sign of spiritual freedom as it was for the Israelites to offer their spiritual heritage as a mark of liberty. Let us not fool ourselves. One only needs to scan the daily newspapers to realize that the strangle hold of the devil is drawing tighter around human hearts and that man is helpless to break its grip. Murder, robberies, adultery, sorceries, lying and the like are on the increase. These proceed from hearts bound by Satan.

For a person to say that this country is not in spiritual servitude indicates that he must have the blindfold of spiritual darkness over his eyes. Paul's description of the moral conditions among the Gentiles corresponds to those in America. His vivid word picture is that they walk "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:17-



Before entering the evangelistic field Mr. Smoak held pastorates in Alabama and Florida. His address is now R. D. 1, Box 113, Charlotte 5, N. C.

19). Yes, beaten into insensibility by the totalitarian tactics of the ruler of all evil. "Who being past feeling have given themselves over to lasciviousness." How tragic!

Whether or not one is ignorant of this bondage or simply doesn't want to admit that he is shackled as a serf of evil doesn't alter the fact. The Son of God states, "Whosoever committeth sin is the servant of sin" (v. 34). Slaves of sin! Who is in bondage? No man is excluded. All men are born in sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). There are no exceptions. Regardless of what we might think, men of all nations are still under the dictates of Satan.

Man need not remain in this dreadful condition. There is liberation from the shackles of sin. Listen to this good news: "If the Son therefore shall make you free, ye shall be free indeed" (v. 36). There is emancipation for all who are under the oppression of the enemy of their souls.

This life and liberty can come only one way: "the Son." By divine authority the matchless Son of God is the only means whereby the subjects of Satan can be released. This is contrary to a popular teaching which asserts that there are many ways leading to God. We are concerned not with what men teach but with what the everlasting Word of the almighty God states concerning this matter. God's Word is the focal point. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Rom. 3:22). There is but one way! This is the plan of redemption and release from sin as effected by God.

What does this freedom cost? No country has received its independence from another without paying a price. Blood, sweat, tears and heartache are the price tag on freedom from tyranny.

Even so, a price is attached to the freedom of those who are enslaved by the powers of Satan. The marvelous thing about this freedom is the fact that the exorbitant price has already been paid. The Bible, the great book of the plan of emancipation, states, "Apart from the shedding of blood there is no remission of sins" (Heb. 9:22, Wey.). This is exactly what the Son of God did upon the cross of Calvary. He shed His blood to release men and women from the grip that Satan has upon their lives.

This freedom costs man nothing, but it cost the Son of God the agony of the cross. Why would God be

willing to allow such a cruel blow to fall upon His only-begotten Son? That is the mystery of the ages. The only answer that we can give is this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "For God so loved!" That is the answer.

In this twentieth century the chains of depression, war, crime, immorality and insecurity seem larger and heavier with the passing of each day. There is no assurance of lasting peace and freedom in this topsyturvy world. But there is definite freedom from the bondage of sin. Our text assures us, "If the Son therefore shall make you free, *ye shall be free indeed.*"

This liberty through Christ is not for a limited time but for eternity.

Jesus assures, "The servant abideth not in the house for ever: but the Son abideth ever" (v. 35). If one remain a servant of sin, he will not abide in the household of God. Those, however, who accept Christ as their deliverer from sin are adopted into the family of God. "As many as received him, to them gave he power to become the sons of God" (John 1:12). When your relationship and tie to the family of God is made real through Christ, you share the benefits of the family and abide with the Son forever. What a wonderful relationship! From a slave of sin to a son of God.

Why do men continue to live in slavery to Satan when life, liberty and happiness are available in Jesus Christ? Christ has purchased freedom for us. Let the Son of God set you free and be free indeed. ♦ ♦ ♦

It Came —

A Floodtide of Missionary Giving

By REV. BERNARD S. KING

AT the first of December, 1958, the prospects for a deficit in our General Treasury were alarming. (See "A Floodtide of Missionary Giving Is Needed," December 3 issue.)

All through the year the level of income had been good, but not quite good enough to keep up with the higher level of expenses. The income for January represented up to that time an all-time high of \$377,000. Probably reflecting the business slump, the income in the following months did not meet either Budget expectations or actual expenses. The accumulated cash deficit ran as high as \$156,000 at the end of September, and even at the first of December was still \$119,000. An extra \$100,000 was needed, and in the Lord's goodness through the generous and sacrificial gifts of you who are His faithful stewards that amount came in during December.

We rejoice to report that at the close of 1958 there was a balance of \$1,328.04 in the treasury. The in-

come in the month of December, \$423,417.94, reported on page 19, gave a glowing finish to the 1958 financial year.

Our thanks go first of all to those who bore a burden of prayer that the Lord would meet the need. Individuals made it a special matter of prayer and church groups wrote that they were remembering the need in group intercession. This was most encouraging, for with the prayer came the answer and oftentimes the Lord indicated to those who were praying what they might do to help in the need.

An illustration of this is found in the testimony of a retired friend who sent in a contribution small in dollars but large in sacrifice. It came, she said, when the Lord indicated to her that there was something she could do beyond her usual giving to help the need. Some extra work as a baby sitter provided the heart gift that came with a world of love to help meet the deficit. This greathearted-

ness among Alliance people is their principal asset of the Society.

An expression of thanks is due also to those who found in the midst of their usual financial burdens sum that could be sent in for the need. Some church groups took special offerings. Much of what was done is known only to God, but from the occasional letters with a brief testimony that came to the Finance Department it is known this extra giving was shared by a large group of generous people who rose to the occasion and gave help in the time of need.

The total income last year for the General Fund amounted to \$3,483,439.22, with the total expense \$3,482,111.18. Thus the balance at the end of the year represents a "surplus" of four one-hundredths of 1 per cent of the yearly income. The Lord met, and we are thankful both to Him and to all His people who so generously and sacrificially helped. ♦ ♦ ♦



DAVID R. ENLOW, Editor

AT HOME

GI Bill and clergy training: Recent figures released by the Veterans Administration indicate that over 35,800 veterans of World War II and 13,392 from the Korean conflict have taken training for the ministry under the GI Bill of Rights.

Religious broadcasters honor Graham: At the sixteenth annual convention of the National Religious Broadcasters in Washington, D. C., January 21 and 22, a special Award of Merit was presented to Dr. Billy Graham and his Hour of Decision broadcast. In Dr. Graham's absence, the award was accepted by Dr. L. Nelson Bell, the evangelist's father-in-law and a member of the board of the Billy Graham Evangelistic Association.

Surveys church affiliation: New York City has 960,000 Protestants, according to figures released by the Protestant Council of the City of New York. More than 55 per cent, the study shows, are nonwhite. Of these, 440,000 Protestant church members are Negro and 90,000 Puerto Rican.

Social Work Conference at Wheaton College: Wheaton College will be host to the tenth annual Evangelical Social Work Conference April 9-11. Cosponsored by the National Association of Christians in Social Work and Wheaton College, the program includes various workshops.

Church Musicians' Institute planned: A national Church Musicians' Institute, with special appeal to music leaders in holiness and evangelical circles, will be held at the Indian Lake camp grounds near Vicksburg, Mich., July 7-10. Practical "refresher" courses in phases of church music will be taught by a faculty whose members are quite widely known. The staff will include Mr. Bill Carle, Hollywood, Calif.; Mr. James H. Boersma, Inglewood, Calif., and Rev. R. T. Williams, Pasadena.

ABROAD

New Testament for Ghana Premier: Prime Minister Kwame Nkrumah recently received a pocket edition of the New Testament. It was presented to him by two representatives of the Pocket Testament League. "I will make good use of this precious gift," the Prime Minister told the PTL representatives.

Religion in Korea: More than one quarter of the twenty-five million inhabitants of South Korea belong to some religion or sect, the Korean Ministry of Education announces. Buddhism has the most followers: 3,856,000. Christianity is next with 1,440,000, of whom 242,000 are Roman Catholics. Protestant Christians are divided into 15 denominations including 730,000 Presbyterians, 247,000 Methodists, and 108,000 Holiness.

Church completes 150 years in India: The Carey Baptist Church of Calcutta, which was founded by the pioneer English missionary, Dr. William Carey, who arrived in India in 1793, completed its 150th year on January 1.

Buddhists demand seizure of Christian schools: The president of the Ceylon Buddhist Congress has issued a demand that the government take control of all state-aided Christian schools. The government must take "appropriate action" by May, 1959, says a resolution adopted by the Buddhist Congress, or the Buddhist group itself will "do something" about it.

MISSIONS

Work in Nigeria "not to be curtailed": When independence comes to Nigeria in 1960, the work of Christian missionaries will not be curtailed. This was the welcome word given to officials of the Sudan Interior Mission by the Premier of Northern Nigeria, Alhaji Ahmadu, at a meeting held at his own request. The Moslem Premier paid tribute to the work of Christian missionaries.

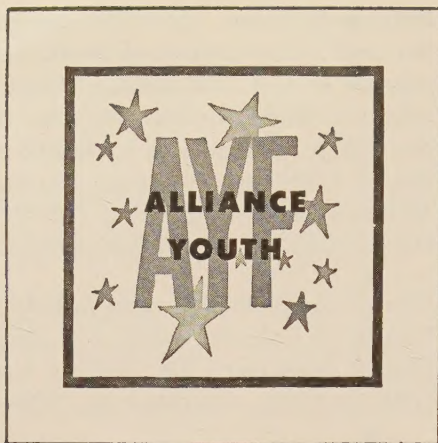
Missions in India largely U. S. supported: A government spokesman told the India Parliament that people and organizations in the United States supply over 80 per cent of the money used by Christian missions in their work in India. Of \$37,000,000 received by Christian missionary schools, hospitals and other projects over a recent extended period, his report showed, over \$30,000,000 came from the United States.

PEOPLE

Miss Corrie Ten Boom, widely-traveled Dutch speaker and author, was greatly used of God during her recent itinerary in Saigon, Viet Nam. To the Vietnamese, who have experienced two bitter wars in recent years, Miss Ten Boom's portrayal of her experiences in German concentration camps proved to be both challenging and encouraging. From Viet Nam she proceeded to India, after which she will spend time in crusades in Ireland.

THE PRESS

His named periodical of the year: *His* magazine, Inter-Varsity publication edited by Joseph Bayly, was named "Periodical of the Year" at the Evangelical Press Association convention in Chicago January 28. Winners in five separate categories also were announced: general, *Eternity*; Sunday school, *Power*; youth, *Youth for Christ*; missionary, *Junior Call*; denominational, *Brethren Missionary Herald*.



WELDON B. BLACKFORD, Editor

Called—But Not Going

By WESLEY L. GUSTAFSON

This timely word relating to youth and world missions is an excerpt from a message published in a booklet by Inter-Varsity Christian Fellowship. Copies of the complete message may be had by writing to Inter-Varsity Press, 1519 North Astor Street, Chicago 10, Ill. Cost per copy, 10 cents; \$8.50 per 100.

Lots of students will volunteer for foreign missionary service—scores, even hundreds of them!

If all of those who have volunteered since 1900 had gone to the mission field, this generation would be evangelized. But the truth is, only a small fraction ever reach the foreign field. Here are a few of the reasons.

A wrong conception of missionary work. Many are led to believe that missionary work is not for talented, able men and women. Well-meaning friends suggest that the candidate is the type needed at home . . . good brains, initiative, personality, etc. He feels he has advanced a notch beyond missionary work. The vision is dimmed, soon lost.

Indifference and disobedience to Christ's clear command, "Lift up your eyes, and look on the fields."

If each candidate in obedience to Christ's command would read articles and books presenting the needs of the foreign field we would be much more active in encouraging others to go; we would be much slower in accepting advice from well-meaning people that would turn us away from the field.

Indifference and disobedience to Christ's clear command, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

One pastor, asking his people to pray fifteen minutes a day for foreign missions, warned that it was very dangerous. Asked why, he explained, "It cost William Carey his life."

A man would urge people to go to the unmanned posts if he were praying God to send them out. Everyone he met who was considering the mission field would be an answer to his prayer for laborers. And many persons would find themselves urgently trying to get to the regions beyond if they were regularly, intelligently, honestly praying that God would send forth laborers.

Health is a foe that robs God and needy places of promising workers. Many times the loss is absolutely unnecessary. During high school, college and seminary years candles burn at both ends. Some get by for a while. All pay a price eventually.

The Christian's body is the temple of the Holy Spirit. So whatever your situation, take care of your body. You will never have another one here on earth. On the day that we meet Christ face to face we are going to give account for what we have done in the body, whether it be good or bad. Add a year or two to your schedule if necessary. One need not and should not shirk using his body

strenuously, but he should be wise and careful. Living souls pass into the next life without hearing of Christ because some young people will not care for their physical health and thus make themselves ineligible for foreign service.

Marriage or engagement is also a bitter enemy of fulfilling Christ's will that all should hear of Him. Marriage is God given. But when it becomes a barrier to God's will it is misused. We could name many—both men and women—who have had a definite call to the foreign field and never got there because associates held them back. It is possible that those who held back were also in God's plan to go but were not surrendered. The ones who married those not obedient to God's will were out of God's will, too.

Nothing—not even the God-given blessing of a life mate—must hinder God's purpose for one's life. Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Today thousands of persons die without Christ because loved ones have taken priority over God's will!

"Lord, Thou hast revealed why Christ came. Thou hast shown me that I am needed to make Thee known. Lord, renew a right spirit within me. Restore my vision, and may it never be dimmed. Fulfill Thy purpose in me."

Think It Over

I'll go where You want me to go, dear Lord,

Real service is what I desire.
I'll say what You want me to say, dear Lord—

But don't ask me to sing in the choir.

I'll say what You want me to say, dear Lord,

I like to see things come to pass.
But don't ask me to teach boys and girls, dear Lord—
I'd rather just stay in my class.

I'll do what You want me to do, dear Lord,

I yearn for the Kingdom to thrive.
I'll give You my nickles and dimes, dear Lord—
But please don't ask me to tithe.

I'll go where You want me to go, dear Lord,

I'll say what You want me to say.
I'm busy just now with myself, dear Lord—
I'll help You some other day!

—SELECTED.

THE ALLIANCE WITNESS



"Everybody Ought to Know"

By REV. DONALD R. FURNISS, *Cambodia*

Strange sounds drifted from the chapel one sultry Sunday afternoon. The words were not Cambodian, neither were they intelligible English. By straining his ears a person could recognize the words, "Everybody ought to know who Jesus is." I was trying to teach the newly formed young people's group that chorus in English.

As they sang my mind flashed back to a conversation I had a few days before with one of the young fellows present. He had been saved a short time ago at a youth conference. Full of enthusiasm, he returned home to witness to all he met. Confronted with many questions he could not answer, he came to me for help. He handed me a paper containing six of the most difficult ones. The answers to five were obvious, but the sixth—well, here it is; think about it yourself.

"If Jesus Christ is the true God, then why have we not heard about Him before this?" At first I imagined the interrogator to be a rather indolent fellow seeking an argument. But I learned from Sim, the young Christian, that the question was asked in all seriousness.

They have never heard, but why? This is the word that burned deep in my heart. *Why?* Some would argue that this is a Buddhist nation. Yes, the national religion is a barrier but not an excuse. Is this failure due to the missionary staff being so small? It is small, but the fact remains that these people have not yet heard of Christ.

Who is at fault? Where shall we place responsibility? I feel that we

can say without wavering the full responsibility rests squarely on the Church of Jesus Christ—you and me. They have not heard because we have not reached them with the truth. Is Jesus Christ the true God? Is He the One who died for their sins? Is He the One who can bring satisfaction to searching, longing hearts? If He is, then "everybody ought to know."

A Japanese Missionary for Brazil

In 1953 Miss Mitsuko Ninomiya was graduated from the Alliance Bible School in Hiroshima, Japan, and for the following five and one-half years has labored faithfully in the city of Matsuyama. Although she enjoyed a fruitful ministry, her heart was not satisfied. For the past year she earnestly sought the Lord in prayer and He began to reveal to her the vast mission field among the Japanese immigrants in Brazil.

However, the thought of going to Brazil seemed to be but an idle dream and she tried to pass it off. Again and again the burden came. In the providence of God she received a letter from a Japanese woman who, like herself, had received a burden for the souls of Japanese in Brazil and had prayed until God opened the door for her to enter that country. As she read other letters it became increasingly clear that God was actually calling her to go to Brazil also to help this lady in her work.

Insurmountable obstacles blocked her way as she began to inquire how she might go. She would need a sponsor to guarantee her support

Mitsuko Ninomiya, missionary to Brazil



until she became established in the country. She must have her passage and promise of support from friends in Japan. How could she get these? It was then that God urged her to step out and believe Him.

At the pastors' conference last fall she made her calling public. She still did not know how God would enable her to go but she believed that as she followed Him in faith the way would open. She received her first encouragement when the pastors prayed fervently for her and, laying hands upon her, committed her to the Lord Jesus Christ. They took up a special offering for her at their Christmas services as a special Christmas gift to Christ.

That for which we have long prayed, the birth of a missionary spirit in our churches, is now beginning to be realized. What an effect this should have upon our churches in Japan! We are praying that it will be the beginning of a new era of spiritual growth and missionary vision for all.

The Bush Paths to Literacy

By ESTHER KUHN, *Africa*

Few Americans appreciate the opportunities of primary and secondary education. It is an accepted feature of our own land; it is one of the cornerstones of our civilization. Why does America hold the position that she does today among the nations of the world? Her founders read the Word of God, believed it with all their hearts and taught it to their posterity.

The challenge of the African youth is one of the greatest that we face today. Many young people clamor for admission to French primary schools so that they might obtain lucrative positions. But only a minute percentage is chosen. Barely an estimated 9 per cent of this land's population is literate.

Even though the mortality rate in Africa is one of the world's highest, yet every village throughout Africa is filled with eager, lovable children for whom little or nothing has been provided. Christ's command rings in our ears continually, "Give ye them to eat." What is more pliable than the mind of a child? What is more worthy of our investment?

Our hearts are wrung with pity

as we see the children and young people throng about our truck and trailer as we pull into a village to begin a ten-day literacy campaign. Many of these children have been dedicated to evil spirits. Some carry the names of fetishes. We go to them with the gospel message printed in their language. Soon their lips are framing such phrases as, "God has a Son. His name is Jesus. I believe in Him." As these Bible truths are read three times a day the message begins to grip their hearts and the Word finds an abiding place until it brings forth fruit. How do we know? We have found it so!

Nyatye, the son of an old pagan, has lived since infancy in a town where the gospel has been preached. He entered our literacy classes last year and afterwards continued to read with the national worker and lay Christians until he was able to search the Scriptures for himself. Great was our joy when we heard that he had yielded to the call of his Saviour. On our return trip this year we found that seven or eight more young men of his age want to read too. Nyatye has gladly consented to be their teacher. This same thing has happened in another village near us. Truly the Word of God is sharp and piercing.

The missionaries' annual reports indicate a goodly number of in-

quirers gained each year, but give a much lower number of baptisms. Why? Many say that they want to "enter the Jesus way" but they understand little of what is involved. I am sure that those who believe on the Lord through reading the Word will stand true to the Lord.

In towns where there are established churches it is a privilege to conduct Bible study classes for the Christians as well as for those unsaved young people who are now able to read. How we long for the day when these classes will be well attended because many more will have learned to read!

Pray with us that the women will take an active part in the literacy program. The church must consist of Christian homes where both the husband and wife are taught in the Word.

From a physical viewpoint one of our greatest problems is to find a suitable tree under which we can park our truck. It must be near enough to the town so that we can have a share in the village water supply but yet far enough away so that we do not get the noise of village dances and carousals. The space in the trailer coach is limited. When one of us stands the other has to remain seated. It appears almost necessary to go outside to change our minds! In the hot season the

temperature mounts to a cozy 106 degrees inside the trailer. But our small kerosene refrigerator works faithfully in its little corner under the awning.

The rainy season increases the hazards of travel along the bush paths. When a back wheel sinks into the mud it is there to stay. The trailer increases the weight of the truck by three-quarters of a ton. I well remember one night when five men worked two hours to get us out. How often I have promised my fellow workers and myself that I would not depart from the main road! And yet when I think of the need I cannot resist.

One day not long ago we sank into a soft spot. Since it was my own fault, Betty Blanchard asked our faithful African worker, "John, why is it that you still wish to help Mademoiselle in spite of the many times that she has done this thing?" I will never forget the eager glint in his eyes, the determination written upon his countenance and the broad smile on his lips as he replied, "I help her so that many others may learn to read the Word."

A.Y.F. in Lima

By MARY BAKER, Peru

In April five of the young people in our AYF in Lima were baptized. Among them was the president, David Guerra. His mother really loved the Lord, but in August she died and it was a hard blow for David and the family. A month later one of David's Catholic friends asked him if they were having a special mass for her. David replied that Evangelicals do not celebrate mass. Then he added, "Anyway, she has no need of a mass being said for her, because she is now rejoicing in the presence of her Lord and Saviour."

The assurance in his heart that this was true and the opportunity to testify to this Catholic friend of his faith in Christ was, I believe, a step forward for David in his own Christian life. However, he now has no one at home to encourage him to go on with God and lately he has shown great lack of interest. Will you pray that he will look to Jesus for the satisfaction he seeks? You can help strengthen our young people.

Rev. and Mrs. Ralph L. Minnick and daughters, Chile (see page 15)



THE MISSIONARY NEEDED

(Continued from page 4)

a point of contact is made through some matter of mutual interest that we share with them.

A missionary's success in the eyes of the nationals is often measured by the degree of his identification with the people. In their thinking this includes the ability to speak their language, eat their food and appreciate their way of life.

Yet a missionary may fit in well with the nationals and still be a failure from the standpoint of the missionary family with which he serves. In a survey of case histories of missionaries of several denominations who did not return to the field for a second term of service, the most frequent reasons for failure were the following:

Inability to maintain devotional life when separated from sympathetic believers.

Inability or unwillingness to submit to discipline or directions of senior workers.

Inability or unwillingness to work in harmony with fellow missionaries.

Inability to suppress feelings of superiority to natives.

Domestic friction impairing effectiveness of the work.

For some missionaries the learning of a language and the eating of native foods are easier than submitting to the decisions of a field conference and executive committee. In the main, most effective missionary work is done by organized missionary societies working under the direction of the Holy Spirit, and not by free lances who refuse to work in coöperation or fellowship with other Christians.

Most governments will not permit missionaries to enter their borders unless they are guaranteed by a bona fide organization. Having an organization helps to prevent overlapping and duplication of work and maintains uniformity on basic policies. A missionary who accepts his role as a member of a team is willing to follow majority decisions regardless of his personal feelings. He does not subvert the work of the team by insisting on doing things his own way. On the other hand, an organization should not squelch individual initiative but rather seek to direct it in proper channels.



Mr. and Mrs. Melvin Loptson

A missionary candidate should give more prayer and consideration to the team he is going to be a member of than the field that he is going to play on. A true missionary will view everything in the light of what is best for the team and not what is to his personal advantage. He will not cling to his rights as an individual but will follow the pattern of Christ described in Philippians 2: "Let Christ Himself be your example as to what your attitude should be. For He, Who had always been God by nature, did not cling to His prerogatives as God's Equal, but stripped Himself of all privilege by consenting to be a slave by nature and being born as mortal man. And, having become man, He humbled Himself by living a life of utter obedience, even to the extent of dying, *and the death He died was the death of a common criminal.*"

If we are Christ's and have given ourselves unreservedly to Him, we have no rights. We forfeit all right to ourselves in order that His plan may be perfected through us and in turn men may be saved.

Often when a missionary enters a village for the first time he will be greeted with jeers and scoffing; the only expression fit to translate is "The foreigner has come." But after the missionary has visited that village several times you may hear people calling out "Jesus has come." We cannot hide the fact that we are foreigners. We cannot change the color of our skin, but thank God we can so live Christ before the people that they will forget the color of our skin and remember only that Jesus has come. This is the goal of the missionary. ♦ ♦ ♦

Melvin Loptson With Christ

While traveling by air from Beirut, Lebanon, to Amman, Jordan, via Jerusalem, Mr. Melvin Loptson was among those killed on January 22 when the Air-Jordan Convair caught fire and crashed into a mountain near Amman.

According to a letter just received from Rev. Albert Hashweh, pastor in Amman, it is believed that the plane began to lose altitude when one engine burst into flames, and it ran into a 3,000-foot-high range of mountains obscured by clouds. The plane broke into two parts and apparently Mr. Loptson died instantly. Mr. Hashweh noted that in contrast to the other victims, Mr. Loptson's face showed no evidence of suffering. The survivors indicated there was no warning of disaster.

His wife, Marian, did not learn of the accident until the following day. The Lord has been her constant source of strength and grace and she has manifested the victory of Christ. She and their three-year-old son, Paul, will return to the States as soon as arrangements can be made.

At Mrs. Loptson's request her husband was buried in the garden of Berachah Church in Bethlehem, after services conducted in Amman by Mr. Hashweh, Rev. George Kelsey and Rev. Roy Whitman. His body lies next to Dr. Thomas Lambie.

Mr. Loptson, who was twenty-eight years old, was born in the Philippine Islands, the son of Rev. and Mrs. A. M. Loptson, now retired in Stockton, Calif. After graduating from Wheaton College in 1952 he attended the Graduate School of Missions at Columbia Bible College, receiving the M.A. degree. In 1955 he received the Missions diploma from Nyack Missionary College. It was during his sophomore year in college that he faced the crisis of full consecration to God and His call. Thereafter he desired only to please and serve Him.

He and his wife, the former Marian Gaillbreath, of Louisville, Ky., went to the field in the fall of 1955. They were highly esteemed by both fellow missionaries and nationals and showed unusual promise as young missionaries. Just a few days before he left for the trip to Amman, Mr. Loptson had led five persons to the Lord, a cause of great rejoicing to him and his wife. Recently he had been given responsibility for the oversight of the work in Jordan.

Mr. Hashweh writes that on the day Mr. Loptson died he had received a letter from him in which he wrote: "I know that there are serious problems confronting us in Jordan, but I also know that if we are truly walking with God, *nothing* can come into our lives or affect our ministry unless the Lord Himself permits it to happen."

In addition to his wife and son and his parents, Mr. Loptson is survived by a brother, Gordon, missionary to Ecuador.

India—Gujarat

Rev. Benjamin Balla is the manager of the new bookstore in Ahmedabad. He also teaches daily in the Bible school. His assistant in the bookstore is Valji Pitambar who is very aggressive in his zeal to get the Scriptures into the hands of non-Christians. Continue to remember this special ministry and these men in prayer.

Gabon

Pray for the women's work throughout the Gabon. This is at once a promising yet discouraging work. The women have been underprivileged through centuries of domination by their husbands. It is difficult for them to believe that they can ever read and write or understand God's Word enough to apply it to their own needs.

Viet Nam

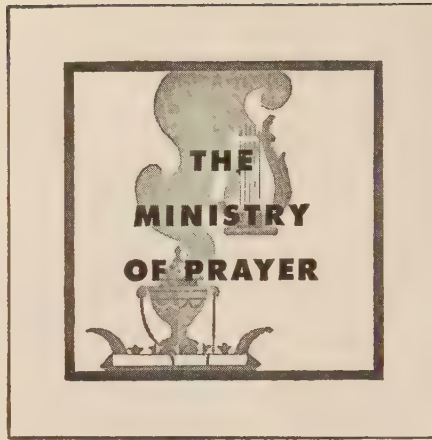
In the Tuy Hoa District Mr. T. H. Stebbins and the pastors have started what they call "week-end evangelism." The group goes out together from Friday afternoon until Sunday night. They visit several of the market places in the area, preach the gospel, give out tracts and sell booklets. The Christians visit from house to house. On the last trip thirty-five people in one village prayed. Pray that this will mean another church established. . . . About one year ago the Nhatrang church started a branch work in a nearby village where there were four or five Christians who had been attending the Nhatrang church. Now there are between fifty and sixty believers meeting there. The Nhatrang church is now raising money to put up a church building and a parsonage. A second-year Bible school student is to be sent there in May to take charge of the work. . . . Rev. C. E. Travis reports that there are a number of villages in Binh Dinh Province that are showing unusual interest in the gospel. They request that special meetings be held in order that they might learn more about the gospel.

Tribes of Viet Nam

Pray for the eleven young men who completed their studies at the Ban-méthuot Bible school and who are now assigned to full-time ministries in that district. Praise God that Rev. E. F. Irwin's messages were a great blessing to large congregations as he ministered throughout the days of the commencement activities. . . . Throughout the Tribes field the first of five 20-per cent cuts in Mission subsidy to national workers is being implemented this year. Pray that the national churches will realize their responsibility in assuming their share of this ministry, and that God's blessing will rest upon them as they obey His Word.

Cambodia

A new interest in the gospel is being manifested throughout the land. Within the past month, several have sought



the Lord and His salvation. In Takeo, one of the newest stations, two young men prayed through and now are regularly attending services. In Kampot, where a new church building is under construction, three young girls accepted the Lord. At the Central Bible School at Ta Khmau two relatives of a Christian worker there prayed for forgiveness. And in the capital city of Pnom Penh a great victory was won when a Buddhist priest left his religious habit and became a child of the living God.

Laos

The president of the Laos Gospel Church, Rev. Saly Kounthapannya, after considerable soul conflict, is leaving Vientiane and returning to Xieng Khouang, a center from which he can reach many tribal believers for whom he is deeply burdened. There he will be pastor of the Xieng Khouang church and also minister to village believers scattered over a wide area. Prayer is requested that God will abundantly bless his ministry and that the Christians will make rapid growth in obedience to the truth of the Word. They have much to learn regarding their response to the Lord, His work, His servants and the heathen. Pastor Saly will need physical strength, spiritual anointing and constant enabling for his arduous task. He had been on the point of giving up all official connection with the church but has been encouraged to take this forward step. Pray that he may be sustained in body, mind and spirit.

Thailand

This is the dry season in Thailand; therefore missionaries and witnessing Christians can travel far and wide, preaching the gospel and ministering the Word to isolated believers. Pray that all who go forth will be filled with the Spirit, that they may be true witnesses unto the Lord Jesus Christ to the end that many will be won to Him.

Ecuador

The current Bible institute year began in September and will run until April. Praise God for the gratifying increase in attendance and for His very special

blessing upon the school in every way. Pray for the students as they complete this last semester prior to the long vacation. Pray, too, that just the right site for the Bible institute in the city of Guayaquil will be chosen and that funds will be forthcoming for the construction of a permanent building for classrooms and dormitories. For three years the institute has been housed in rented buildings, and a permanent site is a desperate need. . . . Praise God for the interest the Ecuadorian believers show in conducting many street meetings each week. Pray that they will continue to have this liberty.

Peru

The church in Huánuco has called a Peruvian pastor, Mr. Juan Espinoza, former president of the national church. Pray for him as he undertakes this work in this large, mother church of the Alliance in Peru. . . . A believer from Pano, Victor Durán, has requested prayer. He needs physical healing and spiritual revival.

Arab Lands

The work is going forward in the new meeting quarters in Beirut. There is a real need, however, for a series of meetings to bring in new life and a greater zeal for souls. Continue to pray that the missionaries will see more fruit in this work than in the past.

Japan

Praise God for Miss Mitsuko Ninomiya, who has responded to the call of God to go to Brazil as a missionary to her own people there. She will withdraw from her work as assistant to the pastor of the Matsuyama church this spring to make preparations for her move. At the same time the Lord is laying the burden of her support upon the national church. Pray that her entry into Brazil may be secured and that her entire financial need will be met.

Philippine Islands

A site is being sought for the Alliance church in Manila. All lots considered so far have been very expensive. Pray for guidance in selecting the right location and for the funds needed to purchase a lot and construct a building (February 26, 1958, issue). . . . Pray for God's protection upon the lives of His servants in different parts of the field. In southern Cotabato the workers, especially the deaconesses, are threatened by lawless elements in the out-of-the-way places. Others working in Moslem areas are also exposed to danger.

Indonesia

Praise God that Rev. and Mrs. J. E. Waite have been able to return to the field; pray for them as they begin their ministry in Melak, East Kalimantan. . . . Recently four Moslems found Christ as their Saviour. Pray that these babes in Christ will grow in grace and in the knowledge of Christ.



CLIFFORD E. HARROD, Reporter

To the Fields

Rev. and Mrs. Ralph L. Minnick and daughters, Mary and Rebecca, sailed from New York February 8, returning to Chile for their third term. They will be stationed at Punta Arenas, the southernmost city in the world.

On Furlough

Rev. and Mrs. Ralph Torgerson arrived on February 7 from French West Africa. They have come on early furlough because of Mrs. Torgerson's health.

The New Generation

To *Mr. and Mrs. Robert Baer*, Duryea, Pa., a daughter, Nadine Carol, on January 5.

To *Mr. and Mrs. Ronald Wallace*, Wildrose, N. Dak., a daughter, Cynthia Ann, on December 29, 1958.

To *Rev. and Mrs. Norman C. Nelson*, Dragerton, Utah, a daughter, Yvonne Darlene, on December 11, 1958.

To *Mr. and Mrs. W. G. Pister, Jr.*, Guinea, Africa, a son, Philip Lee, on January 20.

To *Rev. and Mrs. Raymond Woerner*, Temuco, Chile, a son, Daniel Harold, on January 19.

To *Rev. and Mrs. William J. Newell*, Oshawa, Ont., a daughter, Japhia Lynn, on January 7.

To *Rev. and Mrs. Duane Morscheck*, Owen, Wisc., a son, Stephen Mark, on January 19.

Becomes Evangelist

Rev. Thomas Williamson, until recently the pastor in El Cerrito, Calif., is entering the evangelistic ministry. He may be addressed at 5731 Alta Punta, El Cerrito, Calif., for services.

With the Lord

Rev. R. Mills Gray, pastor in Savannah, Ga., went to be with the Lord on January 24 at the age of fifty-eight. Mr. Gray suffered a stroke while preaching at the opening service of the missionary convention in Savannah on Sunday evening, January 18. He was removed to the hospital where he remained in an unconscious condition until his death.

He began his ministry in 1932 in Southampton, N. Y., following gradua-

tion from Nyack Missionary College. He also served churches in Phillipsburg and Dover, N. J., and Corning, N. Y. In 1944 he was appointed assistant superintendent of the Northeastern District, and in 1947 he became superintendent of the Southwestern District, a post he held for five years. He resigned to become director of the LeTourneau Foundation.

In 1953 Mr. Gray accepted the pastorate of the Christian and Missionary Alliance in Savannah, and immediately became a leader in the religious life of the city. He was president of the Ministerial Association at the time of his death. His ministerial brethren testified to the influence of Mr. Gray's life among them as "inspiring them to holiness."

Mr. Gray had served two terms on the Board of Managers of the Society, and was on several Council committees, as well as on district executive committees.

Funeral services were held in Savannah on Monday, January 26, and in Wilmington, Del., on January 27. Rev. T. G. Mangham, District Superintendent, conducted the service in Savannah and brought the message. Those taking part were Mrs. Maude Overstreet and Rev. Walter Rollins, local Alliance workers; Rev. C. E. Cariker, pastor of the Whitefield Methodist Church, who represented the Savannah Ministerial Association, and Dr. J. A. Bandy. Pallbearers were members of the executive committee of the church, with pastors serving as honorary pallbearers.

In Wilmington the service was in charge of Rev. Nathan Bailey, Society Vice-President. Rev. H. D. Stoddard, with whom Mr. Gray was associated in the Northeastern District, brought the message. Others taking part were Dr. H. M. Shuman, President-Emeritus; Rev. John Stirzaker, pastor; Rev. W. S. Corby, Rev. W. D. Combs, Dr. C. Donald McKaig, and Rev. I. Russell Clark, who sang. Mr. Clark was saved at the beginning of Mr. Gray's ministry in Southampton.

In addition to his wife, Florence, Mr. Gray is survived by three sisters and five brothers.

Mr. Perry M. Simonds, of Houston, Tex., went to be with the Lord on December 24, while he and his wife were driving to Toccoa Falls, Ga., to visit their daughter and her husband for Christmas.

Mr. Simonds had faithfully filled various offices in the Houston Christian and Missionary Alliance Church and at the time of his death was treasurer. He always manifested genuine humility. Besides his wife, Eva, and his daughter, Eva Ruth, of Toccoa Falls, Mr. Simonds is survived also by a son, William.

Mr. C. H. Yost, of Aliquippa, Pa., passed away suddenly in his home on December 21. He was a long-time member of the Christian and Missionary Alliance Church, and many Chris-

Letters

A Witness to Prisoners

I am a prisoner of man. And will remain so until at least September 8, 1960. But within my heart I am free.

After giving twelve years of my life to the devil as an alcoholic, I was "changed" while in the Erie County Jail, before I faced the judge on October 29, 1958.

On November 20 I brought God to prison with me. And since my being here I have led sixteen of these men to Christ. At least ten of them are now enrolled in some Bible course by correspondence.

I have twelve months of Junior College behind me, and am now studying Bible, English, Spanish and Latin. Twice daily I agonize with God for more and more knowledge of the Bible, and the wisdom to use it wisely.

Therefore, if it be possible, will you please place my name on your mailing list for *THE ALLIANCE WITNESS*? I shall read it thoroughly and pass it on to others. When I was arrested I was without money, friends or home. Therefore, I am unable to send any money.—A CO-WORKER WITH CHRIST, C-5063, Pittsburgh, Pa.

NOTE. This man has been sent a year's subscription through the Free Fund.

tian workers enjoyed the warm hospitality of the Yost home through the years. At the time of his death Mr. Yost was a member of the executive board of the church, also an elder. Among his special interests was the Suncrest Campground. Rev. Oliver A. Thompson, pastor of the church, conducted the funeral service.

H. T. Hardwick Named College President

Rev. Harry T. Hardwick has been named president of St. Paul Bible College and will assume his new duties on July 1. He succeeds Dr. George D. Strohm, president since 1943, who presented his resignation a year ago.

Mr. Hardwick has been on the faculty of Nyack Missionary College, Nyack, N. Y., since 1954.

Assistant Superintendent Named

Rev. Carl Volstad, pastor of the Alliance Church at Billings, Mont., has been named assistant superintendent of the Northwestern District, with headquarters in St. Paul, Minn. He assumes his new duties the last of February. Before taking a pastorate, Mr. Volstad was a missionary in Chile for twenty-five years, and during most of that time he served as chairman of the Mission.

Many Seek God During Revival

Rev. Nelson R. Cairl, pastor of the Edgewood Alliance Church at Wheel-

(Continued on page 19)

With the Lord



Richard A. Forrest

With hardly a sound to indicate his passing, Dr. R. A. Forrest went into the presence of the Lord in the early evening of January 13. His death further thins the ranks of that hardy breed of spiritual giants that pioneered The Christian and Missionary Alliance.

It was a delight to note the way that our Lord granted His beloved servant nearly every wish for the last of the journey. Often he had expressed the hope that he would "go with my flag flying and never have to quit." That morning we talked together in his office and he manifested the usual humor, chuckle and expression of faith in his Lord. Cheerily he said, "I'll see you in the morning," and he went on to give dictation to his secretary, Miss Kerns. At five o'clock in the afternoon he drove his own car up the hill to his home and parked it. Surrounded by his loved ones at home, he sat in his usual chair after supper to view the news program. Feeling some discomfort, he arose from his chair to go a few steps to his own room where he sat down on his bed—and with his flag flying and boots on he went into the presence of the King.

While possessing genuine gentleness and warm human sensibilities, there was a toughness in Richard A. Forrest which made it possible for the man to face many a hard battle without flinching. With an on-again-off-again call to minister in a mission in Orlando, Fla., Richard Forrest and Evelyn Drennen were married on Christmas Eve, 1901, and immediately started for the South to begin a life of sacrificial service under the direction of their Lord. In the fall of 1903, after he had served as supply pastor of the New York Gospel Tabernacle during the summer, Dr. A. B. Simpson called Richard into his office and appointed the young preacher superintendent of the area from Washington, D. C., to El Paso, Tex., and informed him that his salary would be twenty-five dollars per month.

Through their aggressive evangelistic preaching in cotton mill towns, coal mining and lumber camps, as well as in the cities of the South, many young

people were converted. Some of them heard God's call to the ministry and to the mission fields. Dr. Forrest longed to help them. Many had very limited finances. In 1907 he organized a Bible school at Golden, N. C., but it was an out-of-the-way spot, far from good transportation.

In Toccoa Falls, Ga., Dr. Forrest could see great possibilities in the old Haddock Inn, a summer resort. With a ten-dollar bill as a binder Dr. Forrest purchased the property and moved the school to this location in January, 1911. D. J. Fant, Sr., and Ulysses Lewis, the vice-president of the Alliance, joined Dr. Forrest in organizing the Bible Institute, and Dr. A. B. Simpson gave him the first sizeable contribution for the school. Although Dr. Forrest was a man of many gifts and ministries, it is probable that history will best remember him as a Christian educator.

For nearly thirty years he served as a district superintendent and for more than twenty years he was a member of the Board of Managers of The Christian and Missionary Alliance. Although somewhat feeble for the past five years he preached each Sunday by radio to a large audience in the Toccoa area. On the Sunday morning before his death he gave a soul-moving message on the second coming of the Lord Jesus Christ.

Memorial services were conducted on Friday, January 16, in the David Owens Student Center, and his body was laid to rest in the small memorial plot on the campus of Toccoa Falls Institute. Rev. W. F. Smalley represented the officers and Board of Managers of The Christian and Missionary Alliance at the service and gave a message on the ministry of Dr. Forrest in the Alliance. Rev. A. N. Moffet spoke of his ministry in the Presbyterian Church where he had served as pastor for twenty-five years. The city attorney, Mr. Clyde McClure, spoke of Dr. Forrest's influence in the community. Mr. James S. Rainwater represented the trustees of Toccoa Falls Institute and Rev. James E. Rich spoke for the alumni. The writer was in charge of the service and spoke of Dr. Forrest's ministry in Christian education, and his favorite hymns were sung by the Bible College Chorus. Rev. T. G. Mangham and Mr. D. J. Fant, Sr., participated in the committal service.

Mrs. Forrest manifests the wonderful comfort and peace that only a liv-

ing connection with Christ can bring. Telegrams and messages from all over the world bring her many pleasant memories of a life that reached out in many areas of Christian service. From leaders in the church, industry, civic and national life have come expressions of appreciation and affection for the influence of Dr. Forrest's radiant Christian life.

Mrs. Forrest requested that no flowers be sent for the funeral. She felt that Dr. Forrest would have been much happier to have a memorial fund established to help worthy students. Therefore a Forrest Memorial Scholarship Fund has been set up and will be administered by the executive committee of the school.

A Negro porter who had often helped Dr. Forrest onto the train at the Toccoa station quaintly expressed the feeling of many of the common people when he said, "Dr. Forrest done caught another train and we sho' miss him 'cause he always made everybody enjoy his religion."

When autographing his biography Dr. Forrest always added, "Jeremiah 33:3—It still works. Try it." That verse was the story of his life.

65th Bible and Missionary Convention

March 8-15

PITTSBURGH (N. S.), PA.

CARNEGIE HALL

DR. KENNETH C. FRASER, *Director*

Speakers

DR. MERV ROSELL, *Los Angeles*
REV. H. P. RANKIN, *Orlando*
REV. P. W. REIDHEAD, *New York*
REV. DON J. KENYON, *Nyack*
REV. D. C. KOPP, *Punxsutawney, Pa.*
REV. JOHN BECHTEL, *Hong Kong*
MRS. G. S. CONSTANCE, *Colombia*
MRS. C. E. NOTSON, *Philippines*
DR. K. C. FRASER, *Pittsburgh, Pa.*

Musicians

J. STRATTON SHUFELT
KEN BUNNEY
CHARLOTTE STALLER

For further information write

REV. RALPH E. GODWIN
709 Union Ave., Pittsburgh 12, Pa.

Sunday

1 CORINTHIANS 1:18-31 (verse 30).

He is made unto us sanctification, and all the goodness and sweetness of our experience is but the fruit of the Spirit working in us love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Thus sanctification is the work of the Spirit and the life of Jesus and the gift of God's grace. Our part in it is to receive of His fullness grace for grace, and live out His life step by step as He dwells in us and walks in us.—A. B. SIMPSON.

Monday

LAMENTATIONS 3:37-50 (verse 41).

The act of prayer teaches us our unworthiness, which is a very salutary lesson for such proud beings as we are. If God gave us favors without constraining us to pray for them we should never know how poor we are, but a true prayer is an inventory of wants, a catalog of necessities, a revelation of hidden poverty. While it is an application to divine wealth, it is a confession of human emptiness.—CHARLES HADDON SPURGEON.

Tuesday

JUDE 1-7 (verse 2).

Through all the universe of things nothing is uneasy, unsatisfied or restless but because it is not governed by love, or because its nature has not reached or attained the full birth of the spirit of love. For when that is done every hunger is satisfied and all complaining, murmuring, accusing, resenting, revenging and striving are as totally . . . overcome, as the coldness, thickness and horror of darkness are suppressed and overcome by the breaking forth of the light.—WILLIAM LAW.

Wednesday

2 CORINTHIANS 12:1-10 (verse 9).

*I do not know what God has planned
To come to me today;
I only know that He has promised me
To be my Stay,
And that His hand has mapped out all the way
That I must go.*

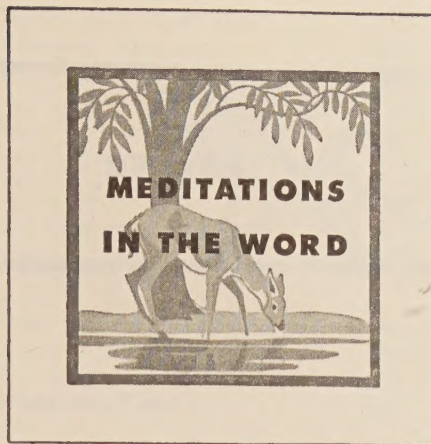
*I do not know the road in which my feet
Must run the race,
But I do know, though rough it be, and steep
In many a place,
That He has said, "Sufficient is my grace,"
And on I go.*

—SELECTED.

Thursday

1 THESSALONIANS 5:15-28 (verse 17).

Let us not be content to pray morning and evening, but let us live in prayer all day long. Let this prayer, this life of love, which means death to self, spread out from our seasons of prayer, as from a center, over all that we have to do. All should become prayer, that is, a loving consciousness of God's presence, whether it be social intercourse or business. Such a course as this will ensure you a profound peace.—FÉNELON.



Edited by EDITH M. BEYERLE

Friday

2 CHRONICLES 13 (verse 20).

In First Kings 11:31 we find the record of God's choice of Jeroboam to serve as king over the ten tribes of Israel when David's kingdom was divided. But, alas, he introduced sin into his realm—the sin of idolatry and disobedience in the order of worship (13:9). Chosen of God but liquidated by God because of his refusal to honor God and humble himself! It is possible still to be chosen of God and later be liquidated by God because of failure to walk with Him.—PAMELI.

Saturday

LUKE 18:9-14 (verse 13).

A soldier once said according to his idea repentance was, "Halt! About face! Forward! March!" Repentance is not lopping off particular sins. If I have a vessel full of holes, and stop only part of them, the vessel will sink just as surely as if I did not stop any. We must break off from all sin and turn unto God.—D. L. MOODY.

Sunday

1 PETER 1:1-12 (verse 5).

Our sanctification is not a crystallized and self-centered state, but a condition of constant dependence upon Him who is its Author and Finisher. We must be preserved moment by moment and "kept by the power of God through faith unto salvation." This introduces us to the life of abiding, and compels us to watch constantly and walk closely with our living Lord. But He is "able to keep you from falling."—A. B. SIMPSON.

Monday

JOSHUA 1 (verse 7).

During a vicious storm an old sea captain was asked by a young officer what to do. The old captain counseled the youth to face squarely into the storm, teaching him that to waver from that course was to be swallowed by the waves. Keep your boat facing the storm, always facing it—that is the way through.—THE HERALD.

Tuesday

MATTHEW 6:8-15 (verse 13).

Whatever desire may arise in the mind, it must always be desired and sought after

with the fear of God, and with lowliness of heart. Above all with self-resignation you must commit the whole matter to Me, and say, "O Lord, Thou knowest what is best for me, this or that; as Thou wilt, give me what Thou wilt, and as much as Thou wilt, and when Thou wilt. Deal with me as Thou knowest to be best, and as pleases Thee most, and to the furtherance of Thy glory."—THOMAS À KEMPIS.

Wednesday

MATTHEW 26:36-43 (verse 43).

*All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in the darkness there,
And battle with some fierce despair.*

*God pity those who cannot say:
"Not mine but Thine"; who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.*

—ELLA WHEELER WILCOX.

Thursday

1 JOHN 5:1-13 (verse 4).

Who is he that obtains victory over the world? Is it he who is in the midst of favorable circumstances, with nothing to draw him from the right path? No; the victorious man is the man of faith—a faith in God that will overcome difficulties. The more unfavorable our circumstances, the greater our joy and reward if we can stand up for our blessed Master here until the day when we shall hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you."—ANDREW A. BONAR.

Friday

ISAIAH 9:8-21 (verse 13).

When God's people do not react favorably to His disciplinary dealings there is nothing left but sterner measures. In Hebrews 12:11 we read that God's chastening hand is laid upon His children in order that it may produce the "peaceable fruit of righteousness" in them. But the desired result can be accomplished only in those who take it to heart and are "exercised thereby." Otherwise it is worse than wasted effort since they have turned God's hand aside as Israel of old. Judgment is inevitable.—PAMELI.

Saturday

1 JOHN 2:9-17 (verse 15).

Love not the world because if you love it you cannot love God. Love not the world because if you love it you love something that by and by will be ashes, and while you thought you were grasping the honors of the world that now is and is to come, you will find you have grasped only the hot, dusty ashes of the world that now is.—ROBERT E. SPEER.



*One there is above all others,
Who deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end:
They who once His kindness prove
Find it everlasting love.*

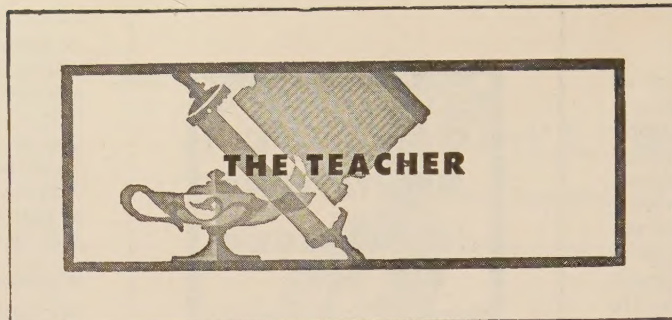
—JOHN NEWTON.

March 1, 1959

LESSON TEXT—
Matthew 21:33-43

GOLDEN TEXT—Isaiah 53:3

DEVOTIONAL READING—
Isaiah 53:1-6



By Harold J. Sutton

March 8, 1959

LESSON TEXT—
Mark 14:32-42

GOLDEN TEXT—Mark 14:36

DEVOTIONAL READING—
Hebrews 4:14-5:9

The Parable of Jesus' Rejection

The parable is against the Jewish nation and with some variations is founded on Isaiah 5:1-7. In an earlier day the nation had by idolatry and rebellion fallen into apostasy. Now it was the priests and teachers who led the decline. Part is historic; part is prophetic.

I. *The Case* (Matt. 21:33-39).

1. *The householder* (v. 33). In particular Israel was God's house; generally speaking it is true of the human race. God may seem to exercise His prerogative in absentia. But He does exercise it.

2. *The vineyard* (v. 33). It is the Jewish nation.

(a) Purposeful: "planted." Here was no child of chance. It is true of Israel and of us.

(b) Protected: "hedged it round about." The protection of separation was true geographically, racially, economically, politically and historically. Israel's situation in the land of Canaan was so timed and arranged that their dependence upon others was at a minimum.

(c) Prospective: "dug a winepress . . . and built a tower." The former speaks of anticipation and the latter of contemplation. All speak of the householder's expectation.

3. *The husbandmen* (v. 33). Because charged with spiritual husbandry they were responsible to the householder in terms of fruit (v. 34). A vineyard is justified only by fruit. Not foliage nor promises, but fruit.

4. *The servants* (v. 34). These were the prophets who were stoned, beaten and killed, with the husbandmen consenting. The treatment was uniformly the same. Meanwhile the householder waits for fruit.

5. *The son* (v. 37). The householder's last attempt was met with robbery, murder and exploitation (vv. 38, 39).

II. *The Condemnation* (Matt. 21:40, 41).

Jesus asked what was to be the action of the householder in view of the foregoing. Mark the principle: Sovereignty constantly places us in circumstances where moral choices cannot be evaded. These choices determine destiny. Note the self-judgment of verse 41. (a) Their tenure would soon be over. (b) Proper husbandmen would replace them. (c) The householder would realize his purpose (fruit) in the vineyard (nation).

III. *The Comment* (Matt. 21:42, 43).

"Builders" and "stone" correspond with "husbandmen" and "heir." The rejection of the stone equals the killing and casting out of the heir. (Psalm 118:22 probably refers to 1 Kings 5 and 6. A stone rejected, but of necessity used, becomes the glory of seven years' labor.)

1. *Negative*: "taken from you." That which is held lightly is lost. Privileges gone! Blessings gone! God gone! And the darkness would be as great as the light it displaced.

2. *Positive*: "given to another." God will always have a people. He is with movements and men as they are with Him. As they forsake Him, He forsakes them.

3. *Progressive*: "bringing forth the fruits." The kingdom is retained as fruit is rendered. "Fruit" is for "him" and "in . . . season" (v. 41). There comes a time in Christian experience when fruit is vital and necessary (Phil. 1:11).

Jesus Faces the Cross

"Never was man so stark alone" as was the Son of Man in Gethsemane. His plea, His pathos, His prayer and His preparation—all are before us in the passage.

I. *The "While" of Divine Seeking* (Mark 14:32).

Note the Saviour's pathetic appeal (vv. 32, 34, 38).

1. All of us crave the sympathetic understanding of others in the dark hours of life. This our Lord desired. "Let Me," says He, "feel that I am not entirely forsaken. As I pray join Me."

2. There are times when such is possible. How much it means when one's day is gray with pain! He who is such a friend is of value beyond the price of rubies.

3. However, there are times when fellowship cannot ease our burdens. None can share the Gethsemane loneliness. The sharing would lessen the value of its content and weaken the end in view.

The Saviour's cup was the more bitter because God was (by the very nature of the Saviour's undertaking) helpless and the disciples were heedless. Upon a lesser level this is the lot of all God's stalwarts.

II. *The "Gethsemane" of Divine Sorrow* (Mark 14:33, 34)

1. "He . . . began to be sore amazed." Since none, not even Deity, was ever there before, the signposts were unfamiliar and there was no compass.

2. "And to be very heavy." The crushing burden caused Him to sink almost in despair. Take every sin, past, present and future, and make them *one* sin. Take every man, dead, living and unborn, and make them *one* man. Take every soul between the two eternities and make them *one* soul.

3. "My soul is exceeding [passed beyond being] sorrowful unto death." Put that one sin of that one man upon that one soul and the weight of that one sin would crush that one soul. Since the Redeemer's death was cross appointed, He could not die yet. Only the angel (Luke 22:43) enabled Him to reach the cross.

III. *The "Nevertheless" of Submission* (Mark 14:36).

1. We begin with the "Abba, Father" of communion. There is nothing better than having filial and moral claims on God in times of soul crisis. He who comes with this rightfully on his lips is never denied a hearing.

2. Next is the "if" of interrogation. The cup stands for God's appointed way. The "if" had to do with procedure not purpose. It concerned the way, not the work. Such an "if" is permissible when there is no interference with the divine will.

3. The last is the "nevertheless" of submission. Here is prayer at its finest and consecration at its highest. Prayer is never an unconditioned selfish requirement. It is the soul's request submitted to the will of God.

IV. *The "Let Us Go" of Strength* (Mark 14:42).

The disciples slept away an hour that never came to other and came to them but once. And with the hour went the strength they so sorely needed. They rested while Christ wrestled, and that made the difference.

Spiritual battles are won or lost *before* they are fought.

THE ALLIANCE FAMILY

(Continued from page 15)

ing, W. Va., writes that more than fifty persons sought God during revival meetings held recently with Rev. H. P. Rankin. As the Word was preached God brought genuine conviction which was evident as many earnestly prayed for forgiveness. The Bethlehem Alliance Church in Wheeling coöperated throughout the campaign.

New Church at Elizabethtown, Pa.

On January 4, ten months after the first C. & M. A. services were held in Elizabethtown, Pa., the pastor and congregation dedicated their newly acquired church building at 153 East High St. The church seats about 200 persons and has spacious Sunday school facilities. Rev. David J. Evans, assistant to the Home Secretary, brought the dedicatory message following the act of dedication led by the District Superintendent, Rev. Joel W. McGarvey. Pastors of the Alliance churches in the area also participated.

The first service held in the new church was on November 2, the opening day of the missionary convention. Prior to that time services had been held in the Odd Fellows Hall. The first missionary pledge made by the congregation, which now averages about fifty, was \$1,332. Fern R. Reed is pastor.

Campus Week End Planned at Nyack

Rev. Bradford Hess, publicity director at Nyack Missionary College, announces that the week end of April 24-26 has been set as "Campus Week End." Details on the conference, which is designed for youth of high school age and older, will be sent to pastors within a 400-mile radius of the college. Those living beyond that area who are interested should write the Campus Week End Committee, Nyack Missionary College, Nyack, N. Y.

Missionary Treasury

December, 1958

General Fund \$423,417.94
Missionary Specials 53,410.40

Gifts for the month of December are covered by our Receipt Nos. 17022-20257 and 1567-1752. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York 36, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

Pittsburgh (North Side) Observes Anniversary

Sixty-five years of continuous and glorious ministry was marked by the North Side Pittsburgh Christian and Missionary Alliance Church on Sunday, January 25. Dr. Kenneth C. Fraser, pastor, presided at the services at which Rev. David N. Clark, superintendent of the Central District, was the guest speaker.

The Christian and Missionary Alliance in Pittsburgh began in January, 1894, when Dr. A. B. Simpson and Rev. E. D. Whiteside sponsored a missionary convention in new Carnegie Hall. Since that time more than one million dollars has been received and sent to the foreign missionary program of the Alliance. One hundred and twenty persons have entered full-time Christian ministry as pastors, pastors' wives, evangelists and missionaries.

A historical resumé was presented at the two morning services when special recognition was given to the eight surviving charter members. Among them are Rev. H. E. Nelson, Home Secretary, and Rev. Charles Van Arsdale, retired

pastor. Miss Mary Vitcheat, an honored member of the church and official worker of the Society, was present at the service. She is ninety-three years of age, and has the distinction of having attended every missionary convention.

The sixty-fifth annual Bible and missionary convention will be held March 8-15, with services in Carnegie Hall.

Extension Proposed on Jersey Shore

Mr. L. N. Outwater would be glad to receive the names of Alliance families or interested friends living in the shore area of Monmouth County, N. J., where the establishing of a new Alliance church is contemplated. His address is 15 Parkway Place, Red Bank, N. J.

Personnel Needed at Carlisle

The Alliance Home at Carlisle, Pa., is in need of a middle-aged handy man and a Christian woman for general work. A couple could fit into this need very well. Send applications to Alliance Home, 770 S. Hanover St., Carlisle, Pa.

POSTAGE RATES		\$2.01-\$4.00	30c	\$ 8.01-\$10.00	65c	\$14.01-\$16.00	90c
Up to \$1.00	15c	\$4.01-\$6.00	45c	\$10.01-\$12.00	75c	\$16.01-\$20.00	\$1.00
\$1.01-\$2.00	20c	\$6.01-\$8.00	55c	\$12.01-\$14.00	80c	\$20.00-\$75.00	add 5%



FOR ENJOYABLE BIBLE STUDY USE THESE...

Lifetime Helps

COMMENTARY ON THE WHOLE BIBLE—By Jamieson, Fausset and Brown. Critical and explanatory comments on every verse in the Bible. The most popular of all verse-by-verse commentaries. Unequaled in value for preachers, Sunday school teachers, Christian workers and Bible students. 1347 large 2 column pages. 6¾" x 10" \$7.95

FAUSSET'S BIBLE ENCYCLOPAEDIA AND DICTIONARY—By A. R. Fausset. A complete Bible Dictionary and Bible Encyclopaedia, all in one large volume. Complete and unabridged edition, alphabetically arranged for ready reference. 600 illustrations. 753 large 2 column pages 6½" x 9¾" \$5.95

CRUDEN'S COMPLETE CONCORDANCE—This fine book makes it easy to locate desired Scripture verses. It includes more than 200,000 references to the King James and the Revised Version. Contains a section on Scripture proper names. 783, 2 column pages. 5½" x 8½" \$3.50

SMITH'S BIBLE DICTIONARY—By William Smith. This is a thoroughly revised and up-to-date edition. One of the best and most complete available. Contains over 400 illustrations. 818 pages \$3.00

• ZONDERVAN PUBLICATIONS •

ORDER FROM YOUR BOOKSELLER

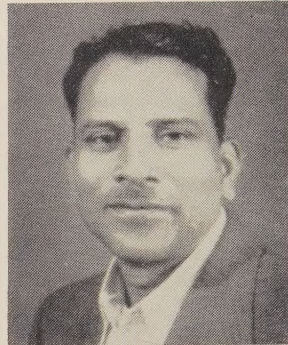
CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Penna.
Dept. AW

or

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Illinois
Dept. 4

Rev. Raghuel P. Chavan
Moderator, Alliance Marathi Churches

Marathi Churches in India Ahead of Schedule



AS long as a church must depend upon any source outside itself for financial support it lacks maturity. Any patronage from foreign sources is an obstacle to the community it serves. But it is much easier to advocate self-support for young churches than it is to put it into effect.

Christians in countries from which missionaries go give sacrificially to help churches abroad get a start. They are astonished and gratified at what their gifts accomplish in providing for workers and in erecting buildings. What is intended as a temporary measure gradually becomes the regular pattern. Customs thus entrenched in decades of approval are not easily brushed aside by a resolution passed at a conference. Christians who give and who receive must both be convinced that the glory of God and the salvation of men require the churches to assume self-support.

It is this conviction which prompted the Marathi churches of India in their Synod meeting of 1956 to set for themselves the goal of complete self-support by 1960. Such encouraging progress has been made since then that the Synod in 1958 advanced the date to April 30, 1959.

Until that date the churches will continue to send 90 per cent of their offerings to the Synod treasurer for the central fund. From this fund, subsidized by the Mission, he pays the allowances of all pastors, evangelists, catechists and Bible women. After April 30 the churches will send only 10 per cent of their income to the central fund together with their support of evangelists. Each church will then be responsible to care for its own pastor and will receive no subsidy from the Mission. In some cases where support from the church is not sufficient, a pastor or evangelist is free to supplement his income by some trade or employment.

The need for missionaries in India is not diminished by this step. Bible training for leaders to serve the rapidly growing churches, literacy and literature work, as well as pioneer evangelism, still demand missionary personnel.

Support in prayer is never a hindrance to any church. The India church's bold faith should arouse Christians everywhere to faithful intercession for them.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada